PROOFS FOR THE ESTABLISHER OF THE BAHA'I FAITH

Firesides presented by Dr. Leland Jensen

The Proofs for the Establisher of the Bahá'í Faith

from

Fireside Talks

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We're into the proofs for the establisher of the Bahá'í Faith. All of the religions have had an establisher. Just as the Manifestations are prophesied by name, address, date, and mission, in this Revelation the establisher is prophesied by the same golden criteria, which is the measuring rod to determine if a person has been sent by God or not. That is, the Promised One is prophesied by the name that He's going to come in, the address at which He's supposed to appear, the date that He's supposed to arrive, and what He's going to do when He gets here. These are the four factors you find on a calling card or a business card, and only one person in the world fulfills the criteria given in the Bible for the coming of the Promised One.

For instance, there was only one person prophesied by the name Jesus that was born in Bethlehem, that came at the date given by Daniel, and that atoned for sin by dying on the cross. That prophecy will never be fulfilled again by anybody else. The establisher of the Bahá'í Faith also fulfills prophecy in the same manner.

Before we get into those proofs, though, I'd like to tell you a little bit about myself, because this is germane to what we're going to talk about.

My parents were Bahá'ís before they had married and before I was conceived, and my mother's mother and father both were Bahá'ís even before that. They were among the first Bahá'ís in America. They met 'Abdu'l-Baha when He appeared here, and they were very well studied in the Bahá'í Faith. They had read the books and were busy teaching the Cause to other people.

Being brought up in a Bahá'í home, I had occasion to hear my father and my mother talk about the Bahá'í Faith to people that came to the door and to those they met in the marketplace and workshop. They had firesides in the home, and I had the experience of hearing my parents teach the Faith. I attended the Bahá'í firesides of other people as well as attending the Bahá'í Centers where they had speakers possibly once a week that would come and give public lectures.

So at an early age I began teaching the Bahá'í Faith myself, first to the youths I used to run around with and go to school with. As we got older, I became more proficient, and I was able to bring several of these young people into the Faith. Later on, after I got married, my wife and I finished college and got our doctorates in, natural medicine. We didn't have to much time for teaching then because we both had to work since we worked our way through school. But after we got out, after practicing for a while we moved to St. Louis, into a mansion, and we finally moved the Bahá'í Center into our home because it was very large. Again, we were back in the teaching of the Faith.

This went on until Shoghi Effendi had two seven year plans for bringing the Faith to the peoples of this world, and he had a three year period in between the two seven year plans. Then instead of making another seven year plan with a three year period in between it, he had

a ten year crusade to bring the Faith to the remaining people of the world. This plan of Shoghi Effendi was carrying out 'Abdu'l-Baha's injunction called "'Abdu'l-Baha's Divine plan" for bringing the Faith to the world.

My wife and I participated in this ten year world crusade. We gave up our practice, our livelihood, our medical equipment--our x-ray machines and so forth, and we went to two tiny islands in tile Indian ocean. The first one was Reunion Island--they had never heard of the Bahá'í Faith there. We were the first ones to bring the message of the Bahá'í Faith to Reunion. Ottely Ryan had gone to Mauritius Island, and she'd brought two people into the Faith there in a period of about two or three years. One was a Chinese boy and the other one was a person from France. But she wasn't able to contact the mass of the people on the island, that is, the Creole, the Hindu, and the Muslim, which were the predominate people there.

So when I came to the island, we made contact and got into the mass of the people, and in a short time-- we were only there fourteen months--we had over a hundred and fifty people come into the Faith, very well educated and deepened into the Cause. Then we came back to America.

We were in America for a while, and we were disenchanted with the way the American Bahá'ís as well as the Assemblies and the National Spiritual Assembly were carrying on. We had decided that we would go back out to another place. This time we decided we would go to Paraguay in South America. They were having difficulty making contact with the people. It was very highly political, sort of a dictatorship.

We were going to drive down on the international highway. We were in the islands for four years, and I had bought a new Chrysler just before we went there. When I got back it only had about ten thousand miles on it--I had it in storage, so it was practically new. I made a nice trailer for our belongings that we were going to take down there, and we put it behind the Chrysler and started out.

Before this happened, Shoghi Effendi had sent special messages to the Bahá'ís in the United States. He called for conferences to be held to which he sent messages. Large numbers of people attended these conferences. There wasn't just one, there were maybe two, three or four. the messages were very condemning of what the National Spiritual Assembly and the Hands of the Faith were doing here in America and throughout the world. He was primarily attacking the American headquarters here. These weren't printed and sent around, you had to attend the conferences to hear them.

My wife and I attended these conferences. I thought maybe that because of what I was thinking about what the Bahá'ís were doing, something was wrong with me--the Bahá'ís were making me think they were up to something nefarious. But when Shoghi Effendi condemns them, I wasn't so defensive as far as how I was seeing the thing. So I then decided that I needed to get out of America, away from this, and go some place where the people were pure and teach the Cause. The people coming into the Faith here in America were coming under this Administration that was oppressive and was doing things that Shoghi Effendi wasn't happy about.

So we got as far as El Paso, it was in December I believe, and it was cold. On the way to El Paso, Opal and I came down with the Asiatic flu. We were very, very sick. We made it into El Paso, we went to a motel, and we went to bed. We were doctors of natural medicine so we used the natural methods and fasting, and with our cleansing processes it took maybe four or five days in order to overcome it. After we got well enough, we got the telephone book down and looked to see if there were any Bahá'ís in the El Paso area. We contacted one who was the secretary there, and we asked her if there were any Bahá'í firesides or meetings, and she said they were having one that night.

So Opal and I attended the fireside, and they read to us a cablegram that Shoghi Effendi had died. They said they had gotten one previous to that which said that Shoghi Effendi was sick, and they wanted the Bahá'ís to pray for him. In the next cablegram they stated that he had died. In fact, when they sent out that cablegram that he was sick he was already dead, and why Ruhiyyih Khanum sent out that cablegram that he was sick when he was already dead has never been explained.

Then they read other cablegrams that the Hands of the Faith had met and they declared that God had broken His Covenant, that the guardianship had come to an end. They said that Shoghi Effendi didn't have a son and that he left no will. But according to the Will and Testament if he doesn't have a son he has to appoint another branch, an Aghsan--'Abdu'l-Baha's son. And the Will and Testament doesn't say he has to appoint him in a will, it says he has to do it in his lifetime, meaning he was not supposed to appoint him in a will. And Shoghi Effendi had already appointed Mason Remey, 'Abdu'l- Baha's son, to be his successor six years before he died.

Shoghi Effendi died of the Asiatic flu, the same Asiatic flu that Opal and I were sick with, only he had passed on. And at this time, the Hands took over the Bahá'í Faith.

We knew that there was a guardian, but we didn't know who he was. We knew that Shoghi Effendi had appointed Mason Remey, but we didn't know whether Shoghi Effendi had a natural son who was off to college--we didn't know what the facts were.

But later on, Mason Remey broke with the Covenant-breaking Hands. He said he'd gone along with them, hoping to persuade him not to break the Covenant as they were. They said they would follow all that provisions that Shoghi Effendi had laid down, that he was still their guardian although he had passed on. He said, "If you will follow everything that Shoghi Effendi laid out for 1963, I'll go along with you."

What Shoghi Effendi had proposed for 1963 was what the International Bahá'í Council that Mason Remey was the President of was supposed to become a World Court in 1963. Then Shoghi Effendi said the body would be elected, he didn't say the head, just the body. He also said that this International Bahá'í Council that would become a World Court would evolve or blossom into the Universal House of Justice.

So here we have a document from Shoghi Effendi, and one of the goals for 1963 was that the International Bahá'í Council, which was the embryonic Universal House of Justice, was supposed to go into the next stage, the World Court, in 1963. Shoghi Effendi passed away in 1957. In 1959, the Hands had a conclave, and they decided to do away with Shoghi Effendi's International Bahá'í Council. Instead of it becoming a World Court in 1963 they said they would pass by that phase of it and they would jump to the conclusion and establish a Universal House of Justice without a guardian.

When I was in El Paso, we saw what the hell was happening--that they were breaking the Covenant. I saw that now was not the time to go to South America, there was going to be a battle here. People that Shoghi Effendi was already pointing out as being perverse were at the head of the Bahá'í Faith, including the Hands and the National Spiritual Assembly, and now they were coming along with the blarney that God broke His Covenant.

God never breaks His Covenant!! Man breaks the Covenant. This was just a clear sign of Covenant- breaking.

So we decided to stay in America. Mason Remey broke with the Hands in 1959 after they decided to break the provisions that Shoghi Effendi had laid out for them, that they agreed they were going to follow--they broke their trust with the guardian. After he broke with the Hands, he came to America and he proclaimed to the Bahá'í world here that indeed he was the guardian appointed by Shoghi Effendi.

But the hands of the Faith were more busy with getting control of the Bahá'í Faith, dipping their hands into the funds and taking over the institutions and the membership of the Faith to get control of it. Mason Remey said that they didn't want to have a guardian. This was true especially of the Persian Bahá'ís --they never wanted the guardian in the first place. The Hands of the Faith particularly didn't want a guardian because Shoghi Effendi was a hard taskmaster, and they wanted to have the more laissez-faire, easy life.

So they put out the baloney that Shoghi Effendi gave us all the guidance we need for the next thousand years until the next Manifestation--we don't need a guardian because we have his writings. They had his writings, but what's the use of having his writings if they wouldn't even follow them? The purpose of having a guardian is to see that they follow the writings. That's the purpose of the Davidic kingship, to see that the democracy under it follows the constitution, of the Covenant. But these guys, they see that if they're going to take over, the first thing they have to do is to get rid of the guardian.

The Davidic kingship is called the guardian. The word "guardian" means "guard." His job is to guard the Faith. If you have a junkyard and if you have some guard dogs inside, no one will try to get in there and try to steal some of the parts, because the dogs are usually Doberman pincers and they're really ferocious. If someone wants to get in there, what they do is they kill off the dog. They throw some poisoned meat in there. They kill the dog and then they can go in and rob the place. That's what the Hands were concerned with doing--getting rid of the guardian so they could rob the Bahá'í Faith. We have a Bahá'í-gate on our hands.

At this time, I became very close with and knowledgeable of the guardian Mason Remey. He came to Washington, DC. I met him there; and he explained to me the whole Covenant-breaking deal that was going on for that two years between the time Shoghi Effendi died and the time Mason Remey departed from Mt. Carmel.

Mason wrote many things, he wrote "The Last Appeal," and the first, second and third encyclical letters. In the second encyclical letter he expels the Covenant-breaking Hands from the Faith, and in the third encyclical letter he expels all those that followed these Covenant-breaking Hands from the Bahá'í religious Faith. So those that call themselves the Bahá'í World Faith are all expelled from the Faith, and they're Covenant-breakers.

We were then trying to contact the people that were under the Covenant-breakers, specifically those that weren't sure they were into the right thing, that is, wavering in their Covenant-breaking, looking for something but still not knowing what to do. We started to try to contact these people in order to explain to them exactly what had happened. And also we continued to teach the true Cause of God under the guardianship and under the Covenant. Thousands of people were under the provisions of the Covenant, under the guardian, and Mason Remey called it the orthodox Bahá'í Faith, meaning the true Bahá'í Faith.

We were increasing in numbers very rapidly. Some of the friends wanted to have a National Spiritual Assembly under the guardian. The Covenant-breakers continued the old Administration, taking over the membership and the institutions, the whole thing.

I was in opposition to setting up a new Administration, and each year at Ridvan they made this proposal, and in 1962 they made it quite strong, and I talked against it. I didn't think we ought to have that. The Administration always seemed to go into some sort of perversion. The people get control of that, then they have control of the Bahá'í Faith, and they set their will above the Will of God.

But in 1963, in January, the guardian wrote me, because he was always writing me and I was writing him. He said, "Dr. Jensen, don't you think it would be a good idea if we had a National Spiritual Assembly under the guardianship?" But he said this would not be like under Shoghi Effendi, who had to control everything in the Bahá'í Faith, but it would just be for two things. One would be to save the waverers, those that were wavering in their violation, and two would be to organize the teaching effort so that it could go forward. I wrote back to him that under these conditions, I would highly support this.

Therefore he called for a convention to be held in the Ridvan period, that's between April 21 and May 2, to elect a National Spiritual Assembly. I was elected delegate for the state of Missouri. I always had been elected delegate, as long as I lived in Missouri, to the National Convention that was held in Wilmette. The Covenant-breakers were still having their elections of their National Spiritual Assemblies. They were going to have theirs in Wilmette, and the guardian said he was setting up Santa Fe as the center for the Faith in America for the Bahá'ís under his guardianship.

So they got together and they decided to have the convention on a weekend, on a Saturday and a Sunday, the whole thing running four days, Thursday through Sunday. I think it was supposed to start on April 24th or 25th.

Anyhow, I got down to Santa Fe on the 23rd. A number of people were there from other states that had elected their delegates, and the delegate for Florida was already there. He was a man by the name of Rex King. Several of the other delegates from other states were there, and the rest of them hadn't arrived yet.

I found that Rex King came on the 21st day of April. During Ridvan there are three holy days. The first one is the 21st day of April, the second one is the 29th day of April, and the third one is the 2nd of May, which is the last of the twelve days of Ridvan. There's a special feast on each one of these days, not the regular nineteen day feast.

Rex King had moved from Florida to Las Vegas, New Mexico, which is 70 miles away from Santa Fe, and he came down on the 21st day of April to the delegates that were coming from other places. There was quite a conclave of them maybe a third or fourth of the delegates were already there. But I didn't get there until the 23rd, and I think the next day, the 24th, is when they were starting the convention.

When I got there, I though that things were already starting to go awry. Something phony was being pulled off there. The heart of man is evil. Even sometimes after they become a Bahá'í, they don't all live the life. And the trouble with the Bahá'í Faith under Shoghi Effendi was that these evil ones had gotten control of the Administration, and this is what Shoghi Effendi was beefing about--that they were abusing their positions. So when I got there, I saw that there had been some campaigning going on, and that the people there were very cool to me. And I didn't know why, because every time I had gone to Bahá'í meetings, under the guardian especially, they were very warm to me, because a large part of those under the guardian had came into the Bahal'i Faith through my teaching. They were my spiritual children. And the rest of them--some of them were my lifelong friends; we were Bahá'í kids growing up together. But they were cool, and very short. I didn't know what was happening.

But later on, I found out that Rex King had been telling the delegates that he was to be the next guardian. He had a number of letters from the guardian which he interpreted as grooming him to be the next guardian, praising him that he knew all about the Bahá'í Faith and so forth. Rex King did know the Bahá'í Faith very well. He was an excellent teacher. But here he was telling these people he was being groomed for the guardianship. Well these people were saying to themselves, if he was going to be the Guardian, they'd better butter their bread, or feather their nest. Some people make it more blunt and they say "kiss butt."

So the thing is, these people were cool to me because held been talking against me. And he knew that I was a stickler for what was right, that I wouldn't go for any hanky-panky going on.

But there was a bigger reason. My wife and I were the only Knights that were under the guardian, and he knew the prophecy that the Knights are going to establish the Faith. So just like the Covenant-breakers saw they had to get rid of the guard dog in order to take over the Faith after Shoghi Effendi died, Rex King, in order to take over the Bahá'í Faith under Mason Remey's guardianship, saw he had to get rid of the guard dog, which was the Knight. This is why he attacked me.

Then we had the election. The way Shoghi Effendi set up the Administration is that we had the plurality type of election. We were given a ballot which was just a piece of paper with nine lines. Every Bahá'í under the guardianship was a candidate, there was nobody nominated. Any delegate could vote for any nine people that were Bahá'ís. The nine receiving the highest number of votes became the National Spiritual Assembly. The same thing was true for local assemblies. Each city had their own local assembly, but we were electing a national one, and the different states met in conventions to elect their delegates, and these delegates were given a ballot for nine names.

I came in ninth place, I was tied with Charley Murphy--he's in Denver now. So there had to be a run-off, and I was elected with one vote more than him in the run-off. I barely got on that Assembly. Now I didn't care whether I got on, I'm just stating what happened there.

I got on there, and after I was elected, I think it was on a Sunday that we had the election, the convention closed at that time, and the nine of us went to a separate address to elect the officers between us. They consisted of a Chairman, Vice-Chairman, Secretary, and Treasurer. The first one they started voting for was the Chairman, or President.

Rex King and I think several others were nominated for the Chairman, but he said, "Take my name off, I don't want an office in this thing. I just want to be a member." They pleaded with him and he said no. So Audi Petzoldt was elected to be the Chairman. So the next vote was for the Vice-Chairman. And again they put up Rex King's name. And he refused the same way, saying that he didn't want to be an officer. Charles Gaines was elected to that position.

So they took nominations for Secretary, and again they put up Rex King's name. So he said, "Well, if you people keep on insisting that I take an office, I will." They closed the nominations, and he was elected by a unanimous vote. And then they elected Clarence McClimatt as the Treasurer.

As it turns out, the Secretary is the powerhouse in the Bahá'í Administration, just like in the Communist party, the Secretary runs the country--he's above the President he's more important than the President. And in the Bahá'í Faith, the Secretary has the minutes, and he has the correspondence, and he's practically in control.

This is what had happened in America. Horace Holley drew up the Bahá'í Administration. He was a lawyer. He was elected the Secretary way back in the 1920's when they started the Administration. He remained the Secretary up until his death, way up until after the Covenant-breaking. He ran the Bahá'í Faith in America with an iron hand. He's the one you had to go through if you really wanted something; you had to be on his side or you wouldn't get it. It was sort of a political type of non-political organization.

Rex King, having already told them he was going to be the next guardian, had no problem at all getting elected to whatever he wanted. But he didn't take the nomination for Chairman or Vice-Chairman because he wanted the Secretary job. He had people in there that were going to see that he got something.

So anyway, as it turns out, Rex King then started to take over the Bahá'í Faith, just like Horace Holley did. He proposed that the different Bahá'í literature should be brought to Santa Fe for distribution, and I was very much in favor of that. In fact, I may have seconded that motion. We all had written a number of different things that were very effective in bringing people into the Faith as well as saving the waverers, and I had written a half all brought our literature that we had produced to Santa Fe so that if the Covenant-breakers wrote in to find out what this was all about, somebody there would be able to find the appropriate piece to send them.

At the following meeting we came to, Rex King said he went through all of these different things that were brought in--and he said none of it was satisfactory--it was all a bunch of rubbish. He said, "I make a motion that it all be destroyed and burned." So I got a cable out to the guardian and he cabled back, "Cease and desist."

So then Rex makes a motion that only he and Charles Gaines could write the Bahá'í literature. That passed 8 to 1. I was always the dissenting vote. Then he said he wanted a Bahá'í periodical every month, and they elected him as the editor and Charles Gaines as the associate editor.

Charles Gaines at this time started to see that Rex King was using him. So he wrote to the guardian and asked the guardian if he could withdraw from that National Spiritual Assembly, and also, he wanted to withdraw from the Bahá'í religious Faith. So the guardian wrote back, "Charles, you not only can withdraw from that National Spiritual Assembly and the Bahá'í Faith, but with my blessings." In other words, the guardian was very astute. And Charles Gaines just saw he didn't want to be a part of what was going on.

So they elected another person in his place, Jimmy Barrett. He came up from Panama. He was working for the United States Government in Panama, and he only had a bachelor's degree, and they said if he got a master's degree he would get more money, he would get a higher position. So he came up to Boulder, Colorado, to go to the university there, right at the time that Charles Gaines withdrew. So they elected him to fill the place.

By this time, Rex was coming up with one thing right after another. I said, "Rex, listen, the guardian made a convention call that this National Assembly should deal with two problems and two problems only--the saving of the waverers and coordinating the teaching. We haven't done either. You've got a dozen different committees."

It was about this time the guardian was writing to Rex. He said, "Rex, I didn't want all of this. You're doing it as if you had millions of followers; you have only several thousand.

Why all these committees? You don't need all that stuff. Get rid of those committees." But Rex wouldn't do this. And it was more committees, and more control.

Finally, one of them made a motion, after he talked for a while, that only Rex could decide who was a Bahá'í and who wasn't of the new ones that were coming in. They would send in an application to be a believer, and if he decided no, then they wouldn't be one, and if he decided yes, they would be one. That passed 8 to 1. I wrote to the guardian about that. And finally, there were so many things coming in so fast that I talked against all of these things that he was doing to take over the Faith.

There was a woman on that Assembly named Marion Rhodes, and every time I opened my mouth she would go into a fit, foam at the mouth and even roll on the floor. We had a psychiatrist on there, Dr. Frain, and I said, "This woman's gonna bust a gut if you don't give here a shot of something." So he gave her a shot and calmed her down, and they told me, "Just don't talk so much." I said, "I very seldom talk; every time I do she goes into it." But they said, "Well, you see what happens when she does."

This went on for a while. So finally I told Opal, "They won't let me give me views, and according to Shoghi Effendi it should be the free expression of views of any of the members of this Administration. They just cut me off. I want to talk on the different things we're voting on and she goes into the fit every time."

I decided to write a letter and send it to each member. I wrote a ten or twelve page letter, and in there I mentioned that Rex King was becoming a second Horace Holley, and that he was doing the same thing Horace Holley did, and that we should have loving consultation. He's taking over the Faith--he's the one that decides who could be a believer; now that Charles Gaines is gone he's the only one who could write the journal; he's the correspondent. They had also passed a motion that neither I nor anybody else could write to the different assemblies because he was the Secretary, and only the Secretary could write to the other Bahá'ís in other places. And that's not Bahá'í. This was a real clincher.

After I wrote this letter there was a big storm in the next session. They decided that at the next Assembly meeting they wee going to set up a Bahá'í Court, and they were going to bring me before it, castigate me and throw me out of the Bahá'í Faith. So another letter went off to the guardian, and he wrote back, "Cease and desist."

During this interim, the guardian was writing to Rex King and to Audi Petzoldt, the President, "If you people down there don't straighten out, and get back to the call of the convention, which is to save the waverers and to organize the teaching effort, I'm going to dissolve that Assembly." And I think we had at least a half dozen letters from the guardian just on this one point.

As it went on Rex King got more control and more control and more control all the time. I finally found out how he happened to get his name Rex King. He tells the story that he was born in a Polish family, and it ended in "ski." They lived in Chicago; it's second Poland. Like we have North Dakota jokes here, they have the Polish jokes about how dumb they are.

It's sort of a racial thing, but more or less for humor. Children growing up in Chicago, if they're Polish they're looked upon as if they're dumb, just like North Dakotans are looked upon as being dumb.

Rex King's father was a Christian minister, Methodist I think. Rex was very, very much put down by his father. He had to be the good little boy, the example in the community. He wanted to run with the other kids in the neighborhood, have fun and do things, but he was very restricted. He started to see the hypocrisy in his father. He was telling him to be a good boy, but this was more or less true of the other members of the church, too. He started to hate his father, and he started to hate his name, and he started to hate the Christian religion and the church. So as soon as he could leave home he did.

One of the first things he did was to change his name. "Rex" is German for "king," and "King" is English for "king," so he's "King King." I studied a lot of psychology, and this shows an inferiority complex--they compensate for inferior feelings with a superior attitude. He felt inferior that he was Polish, he felt inferior because his father made him feel inferior, so he was always striving to become superior. Thus he gets the name "King King." His profession was actor, and he always had to lead the show. When he was in the Administration under Shoghi Effendi he was also in battle with the other one trying to be at the top, and he was in trouble with them because of this, as Horace Holley was a great opponent.

So here he comes under the provisions of the Covenant, under the orthodox Bahá'í Faith under the guardian, and because of his inferior feelings, he had to get control of everything. Thus he attacked me, and he got the believers to go along with him in order to achieve this thing.

Usually every year they elect a new National Spiritual Assembly--it's a I'd had enough of it. I didn't really want to be on it in the first place. But I didn't get elected to it.

I was living in Joplin, Missouri, and I'd been trying to sell my house there ever since 1960 or '61 when the guardian had asked the Bahá'ís to move to the mountains because of the on coming catastrophe. It is well known in the scriptures that you have to be in the mountains when this happens. And he said it would be a lot better, not only for the war, but also for the earth shifting crust, to be up in the high altitude, because when the earth shifts crust there will be some inundation's, and there will be tidal waves. He asked the Bahá'ís to move there, and most of the Bahá'ís were already up there, a lot of them hadn't left yet, but I couldn't sell my house. And I tried and tried and tried.

I had been attending school there in Joplin. I always was taking classes, and I had been studying psychology in the local school there for four or five years. Some of the ills that we suffer are psychological ills due to different psychological processes that trigger it off. And I needed to know why the people did the things that they did from a psychological standpoint.

So I'd studied psychology there in Joplin, and I was trying to sell my house. And in July or August a real estate man came to me. He said, "Dr. Jensen, is that house still for sale?" I had a great big sign on it and he saw the sign. I said it was. He said, "How much do you want

for it?" I told him what I wanted for it, and I said, "But that doesn't include a commission for you, you'd have to get it from the buyer." He said, "That's alright, that's alright. We're looking at three different sites and yours is the one we really want, and the price sounds pretty good. I'll let you know in a little while." In a few days he came by with a check for the full price. I had a mortgage on it and I had paid it all off.

And then I moved to Missoula, Montana. The reason I moved to Missoula is that it was the only city in the state that had a graduate school of psychology, that is in clinical psychology. The other ones just had an undergraduate school. I'd already covered the subjects in the undergraduate school in clinical psychology, and I didn't want to repeat any of them. I didn't want to get a degree in it or anything, I was just trying to continue on in the study. So I came to Missoula.

How I happened to come to Montana is that I had reciprocity for my Missouri license to almost all the states in the Rocky Mountain area, but they only take so many by reciprocity each year. One, two, or three, something like that. For some reason, the only one at that time I could get licensed for was Montana. I looked at the different colleges and I found that this was the only one that had a graduate school, so I moved to Missoula.

We got here, and we were staying out here at the Traveler's Treat Motel for about a month while we were looking for a piece of property. We finally bought that place at Stephens and Orange, 328 Stephens Avenue. It was a house, and the attic was just an attic, unfinished. So I finished the attic and made an apartment, and I made the rooms downstairs for treatment rooms, a standing room, and a waiting room, and so forth. Then I opened up and put an add in the paper stating that I was now open for practice. I had already registered my license to practice at the courthouse.

We moved up there in September, which was just in time for me to get in when the classes started at the University, but it was about two or three weeks a month after wards that I opened for practice, maybe sometime in October or November. I wasn't open but a week, I had that ad in the paper, that I had a visit from a man by the name of Dr. Kay.

He told me, "I'm Dr. Kay, I'm the President of the Montana Chiropractic Association."

I was practicing natural medicine and chiropractic under the chiropractic law that includes both.

I said, "Well, I've got my license here."

He said, "I know you're licensed."

I said, "Well, you want to see around the place?"

"No, I just wanted to come by and visit you," he said.

I said, "Fine, is there anything I can do for you?"

"Well," he said, "Why did you come to Montana?"

I said, "I got my license here and I wanted to move to the mountains."

"Why do you want to move to the mountains?"

I said, "Well that's a religious and personal thing."

"Why to Missoula?"

I said, "I'm studying clinical psychology, I'm enrolled in the school. I'm enhancing my knowledge of psychology, and it's the only graduate school in the state that teaches clinical psychology."

"Dr. Jensen," he said, "when you get through with your course there, get out of town."

I said, "Get out of town? Why?"

He said, "The chiropractors are starving here. We don't have much of a practice. It would have been better if you'd have went to some other place in Montana, such as Butte or someplace else. They're just not making it here."

I said, "Are they practicing natural medicine?"

He said, "No, just straight chiropractic."

I said, "Well if they would practice natural methods they would get their people well, and people would come to them."

He said, "They don't have degrees in natural medicine like you and I have. "He had his degree in natural medicine, too.

"They don't have a degree in it and therefore they can't practice it, they don't know natural medicine."

I said, "Well we could hold classes and teach them this."

He said, "You'd be insulting these people--you've just come to town and you're going to teach them how to practice."

I said, "Well, I intend to stay here, regardless of what you think or what anyone else thinks, and if they don't like it they can drop dead. I'm going to stay here. I bought property, I'm established here and I intend to stay."

So he said, "Don't get sore at me. To show you that I'm not angry with you in telling you to go, I belong to the Exchange Club. We have a meeting every Tuesday at noon. I'll come by and pick you up--we'll go down there and I'll buy you a lunch or a dinner."

I said, "Oh, that's fair enough."

So we went down there, and I found that this was a very political thing The mayor was there, people of the City Council were there, there were different ones from the Legislature and several judges were there. He introduced me to different senators and representatives there. He was trying to impress me.

Then he said to me, "Dr. Jensen, I'm on the Central Committee of the Missoula County Democratic Society. We are the grassroots here in Missoula. These men that I introduced you to, I had a hand in getting them elected. They owe their offices to me, and they know that. Without the grassroots of this Committee they wouldn't have been able to get elected. Of the Republicans that I introduced you to who are in office, Dr. Gray over here is on the Republican grassroots. They owe their elections to him. We've more or less got the thing sewed up."

Of course the chiropractors have tried to do this all over the nation in a way, because the medics are always trying to get rid of chiropractors. They do this in order to have that political clout.

I said, "That's nice that you did this."

He said, "Now Dr. Jensen, I'll tell you one more time, when you get through with that course, you get your butt out of town." As a threat.

Then he invited me to down with him to the Legislature, which I did. They had a bill which they were lobbying to get through there. So he was right up to his neck, and her went up to the different senators and representatives, shook their hands and they knew him personally, and they received him, showing that he was strong.

So on the way back I said, "Dr. Kay, hell and high water, you're not gonna get me to leave."

He said, "We'll see."

Later, I found out that he and the other chiropractors were Masons, and they were running the chairs of different offices, climbing up to the top. Then later, one of the men at the top, a real estate man who I later bought a house from, told me that they were cooking up a kettle of fish to try to get me out of town. What they wanted to do is to try to get me in court, and to have them expel me from Missoula.

I didn't know how the hell they were going to try and do that, but I'd see them out in front of my office talking to patients as they would come out of my office. We call that

buttonholing. I didn't know what they were talking about. Then they were holding meetings at the different chiropractic offices. I'd go home at night and I'd pass Dr. Kay's office, and there would be the cars of the different other chiropractors there. They would do this at the one at Russell and South Avenues, I don't remember all their names.

Anyhow, they were having these meetings. Finally, one day, the sheriff came and arrested me and charged me with a lewd and lascivious act on a minor. I was dumfounded with such a thing.

It so happened that the girl that was involved in this, at the time! treated her, she was fifteen years old. Her mother and father brought her in, and Opal and I examined her. We found her complaint was that she had a menstrual disorder, a pain on menses, she was constipated, going three or four days without moving her bowels, and a pain in the lower back. We figured this was all associated, the pain in the back, the constipation and the menstrual disorder.

We x-rayed her back, we x-rayed her colon, and we gave her an examination. We found that the colon had dropped down on the uterus and flipped it over backwards, and it was strangling it so that the menses wouldn't come out, and this was causing the pain.

This is a very common thing that occurs, and natural methods have been very effective in treating this. Instead of putting her on Midol and other pills and giving her laxatives and things like this, I laid out a course of treatments of adjustments of her back. She had some sublexations there. We put her on something called Deturg to clean out her colon. She had a mucus colitis, a ptosis of the colon laying on the uterus. We went in and flipped the uterus over forward after we raised the colon. We used a galvanic treatment to exercise the muscles there and gave her some exercises to do at home.

And of course, when you're treating a female that has female disorders, and has colon disorders, you're going to have to examine these things. In her case, we couldn't go into the uterus because she was a virgin. We went in through the rectum and found that the colon was backwards. This was all misconstrued in court as being a lewd and lascivious act, and it was nothing but a damm bunch of chicanery by the chiropractors in this state that had threatened me time and time again to get me out of this city, because they didn't want me here.

Well, I finally went to trial and was convicted and was sentenced to the Montana state prison for twenty years. And I was just completely flabbergasted, completely disillusioned.

I knew that our system in this country wasn't perfect--the people in this country claim that it's not perfect. The system itself isn't so imperfect as it is the political faction is lousy, in that



they will do anything. This person who tried my case, the assistant county attorney, was running for county attorney. And when he ran for county attorney, he said he had sent one of the most dangerous criminals to prison for twenty years--Dr. Jensen--and I had done nothing.

The lawyer that defended me, he said, "You have nothing to worry about." He said, "My brother-in-law is the county attorney in Great Falls, and he's running for state's attorney."

They had paid a lot of women to come in and testify against me. He said, "I'm not even going to question these women because it's all irrelevant." They couldn't testify about what I did with this girl, because they weren't present. He said, "If you get convicted, my brother-in-law will become the state's attorney and he'll bring it in before the Supreme Court and we'll get a reversal. Nothing to worry about."

And therefore, in the trial, if he would have questioned these women, he could have proved that they were just lying, even maybe that they were getting paid for doing this. But every time they asked him if he wanted to question them he said, "No, their testimony is not relevant, it's not germane to the case." And of course I was convicted.

Then, just after I was convicted, it was time for the election, there was a big scandal that took place in Great Falls, that in that district, there were prostitution houses run by a madame there that controlled them. They tried to show that the county attorney was receiving bribes to keep it going. This hit the headlines, and it ruined his chances to be elected. I was convicted and we went to the Supreme Court, and there was no brother-in-law to take it in there and get it reversed.

So the lawyer that defended me said he would continue to defend me all the way up to the Supreme Court, and he said if we lost in the Supreme Court we'd start all over again and go back up to the Supreme Court. In fact, he said he'd sue to the last cent of my money. He'd get me out if it took the rest of his life. Well my God, I saw I was in a big pickle!

So I got in prison, and I said, "Oh God, why does this misjustice happen to somebody that's been a servant to the Cause of God all these years?" What goes God allow such a travesty as things like this? And it didn't shake my faith in God or my religion at all. But there must be answers to this, that God is all-powerful.

And then I happened to remember that in the Bahá'í Faith we must accept our lot in life with radiant acquiescence. And of course, during the time of the martyrs, 10,000 Babis went to the hopping block, cut up by knives, they drove holes in their chests and put lighted candles in them, paraded them through the streets naked with rings through their noses and horseshoes nailed to their feet. All of these things take place as part of God's plan. God allowed Jesus Christ to go to the cross. He allowed the Bab to be martyred. God allowed Baha'u'llah to spend forty years in prison and in exile.

So I said, "What is the reason for me being here?" I was praying and I was studying, going through the Bahá'í Faith and things like this, and this went on for about six weeks to such an extent that I was wondering what this was all going to be about.

And then I received a letter from the guardian of the Bahá'í Faith. I got this in my cell at about 10:30, 11 o'clock in the morning when the mail came. Written on the top it said, "For Dr. Leland Jensen from the Guardian of the Orthodox Bahá'í World Faith." It also said on top, "C/O American Express Co., Florence. Italy."

The gardian had moved from Washington to Florence, Italy. The guardian sent this letter on September 13, 1969. I got into prison on August 8, 1969, so I was in there about five weeks when I received this letter. To me this letter was greatly overdue:

Some days ago I was astonished to have word that Rex King and two young men were below wishing to see me. I sent word back to say that I would like very much to see Rex but not the young men. I had things I wanted to tell him but not them.

I told Rex that no one of my acquaintance has a better knowledge of the Bahá'í Faith than he but as Lucifer in Old Testament Days chose to put truth aside and espouse the cause of Satan, so had he done in these modern times decided that he would now assume the station of Satan in these days of the Dispensation of Christ, despite the many opportunities that I had given him to change his evil ways, yet he refused and blatantly insisted on maintaining his satanic intentions, therefore obliging me to cast him out from all association in this world with the people of God that included the life to come as well as his life here upon earth - his station to be ever and eternally that of Satan for evermore.

Charles Mason Remey

I was stunned. I had mixed feelings. First of all, I knew that Rex King was very satanic. I knew that this should have been done much sooner. I was writing the guardian about what Rex King was doing way back there in '63-'64.

In '64 when I moved to Missoula, I disassociated myself from everything Rex and these Bahá'ís were doing down there in Santa Fe. The guardian kept writing to them, "If you don't straighten out, I'm going to dissolve it." In 1966 he dissolved that Assembly, and he wrote to Rex King, "Send me the minutes of all the meetings that you've had, and also send me all the correspondence." Rex King blatantly refused to supply the guardian at his request, in strict violation of what he was supposed to do.

Then the guardian found that the Bahá'í Administration that Shoghi Effendi set up was not the Bahá'í Administration, that there was no Bahá'í Administration. No place in any of the writings is there a Bahá'í Administration. Shoghi Effendi resurrected the Babi Administration, dressed it up and made it Bahá'í. 'Abdu'l-Baha said the Bahá'í Faith is never to be organized. But Shoghi Effendi found that the only way he could run this whole thing and get the Faith spread around was to have an organization. And when Horace Holley came up with an organization and got it legalized and everything else, Shoghi Effendi accepted this, and it was along the lines of the Babi Administration; and Shoghi Effendi just started calling it the Bahá'í Administration. Now if he'd have just said it was the Babi Administration and it was only temporary that would be one thing, but the people got the idea that this was supposed to become the Universal House of Justice.

But it was Shoghi Effendi's International Bahá'í Council that was supposed to become a Bahá'í Court and then evolve into the Universal House of Justice. This International Bahá'í Council was aborted in 1959 by the Hands of the Faith, and they went and established what they called a Universal House of Justice. But they had it elected not from National Houses of Justice, but from National Spiritual Assemblies. According to the Will and Testament, it has to be elected from National or Secondary Houses of Justice. the Bahá'í Universal House of Justice. The guardian Mason Remey realized that all this Administration is not Bahá'í.

One might ask, then, what is the Universal House of Justice and the guardian?

This is a world government. As the people become Bahá'ís, this will be the government of the world. We have no Bahá'í Administration. We're not a religion, per se, with a religious organization to compete with the Catholics and the Protestants, and so on. What Baha'u'llah brought is the kingdom of God on earth, and 'Abdu'l-Baha said it is a democratic monarchy like they have in England. It's not a religion, per se, but a democratic monarchy. The House of Justice will be the democratic part, like the Parliament in England with the kingship, the guardian being the king. And the guardian is to guard the government by being the Davidic King--that's why he's called the guardian.

Mason Remey dissolved this National Spiritual Assembly under his guardianship and then declared that the Covenant-breakers' Administration throughout the world was not Bahá'í, and anybody remaining in that Administration is outside of the Bahá'í Faith. So all the Covenant-the money and the roll of believers, are outside of the Faith because they are in an administration that has been taken out of the Bahá'í Faith.

I had received this letter from Mason Remey after he had dissolved that Administration and that Assembly that I was on. From the time that Mason dissolved that Administration in

1966, Rex King had busied himself in continued correspondence. He was already the Secretary, and he had the names and addresses of all the Bahá'ís in this country, and he had accumulated the addresses of Bahá'ís all over the world, in Europe, in Africa, and he even had the addresses of those that I had brought into the Faith in the islands. Rex contacted these Bahá'ís to convince them that the guardian, by getting rid of the Administration, had lost his marbles--the old man's getting old, and they needed to have a younger man to be guardian. They said, "Yeah, that's a good idea." Because these people believed that the Administration was the Bahá'í Faith. So they were all backing Rex. He had collected five hundred letters when he went to the guardian in Florence, and he brought his two adopted sons to be witnesses. He was going to have a confrontation with the guardian on this whole question.

But the guardian was astute, and he knew what Rex was up to. He said, "Send up Rex, but not the boys."

When Rex entered Mason kissed him on both cheeks and he said, "Rex, we're like brothers. When I was in Washington DC., one whole summer you came down there, lived at the mansion there, and we did a lot of effective teaching. We went over a lot of the teachings. You have a wonderful knowledge of the Bahá'í Faith, but as Satan. For a long time now I've known you've been Satan." Probably all the way back when I was writing to the guardian telling him what Rex was doing, he realized that this man was a loose cannon on the ship, he was like Horace Holley who corrupted the Bahá'í Faith under Shoghi Effendi. Here Rex King was trying to take control and give the believers what they wanted, giving them the organization back in which he was going to be the guardian.

Rex was going to propose to the guardian that he appoint him the regent guardian. This sometimes happens in a kingship when someone is needed to take over the affairs of the king, during a time of sickness, or old age, or if the king is only a youth and someone else is needed until he gets old enough to take the throne. So he was proposing that the guardian appoint him to be regent, but the guardian says, "You're Satan," and expelled him from the Bahá'í Faith.

Rex was deflated. He decided to write to Joel Marangella, who had a letter from the guardian which he wasn't supposed to open until the guardian passed on. Rex wrote Joel, "In that letter, the guardian has appointed you to be his successor." Rex told him to open the letter, saying the guardian had lost his mind and called him Satan. Joel opened the letter, and sure enough it said, "After my passing, you are the guardian of the Bahá'í Faith." When the guardian heard about this he said, "I told Joel not to open it until I died. Now that he's disobeyed me he can never be guardian."

So Rex supported Joel and got all the believers away from Mason Remey and under Joel Marangella as guardian, who was now living in Switzerland. I had met Joel in France when I was on my way to the islands. Joel in France when I was on my way to the island, Joel and I were Bahá'í kids together. Joel was a nice fellow, but he had an ego, too, and he wanted to be something.

After about a year Joel's son was elected Treasurer in his administration. Then it was found that he was absconding with the funds. He was attending college in Washington, DC.,

and he was taking out girls in expensive limousines and having fast parties and spending all the money that was in the fund. So Rex King split the group, saying that Joel is corrupt and his son is corrupt, and then he set himself up as regent guardian. So now there was Joel Marangella's Bahá'í Faith and Rex King's Bahá'í Faith. And most of those who had followed Mason Remey were in these two groups, and it was corruption, corruption, corruption.

So I got this letter that Rex had gone to see the guardian in 1969, and presented him with the idea that he was to be the regent guardian, and here he appoints him as Satan. I said, "It's about time that the guardian took action on this man." But it wasn't until Rex had destroyed the Bahá'í Faith underneath the guardian.

I received this letter at about 11 o'clock. I read it, and I meditated on it, and I wondered just what was going to happen. Practically the whole Bahá'í Faith was destroyed. So I was somewhat disenchanted, but I knew there was an answer to these things.

So I went to lunch. It was just about noon time, and went over to the chow hall. It took about forty-five minutes for lunch, and I came back. when I came back from chow, I found a Bible had been tossed in between the bars of my cell and had landed on my table. It was open, and a stiff page with a color picture was standing straight up in the Book of Zechariah, it was the kind of Bible with pictures.

When I came back in, I picked it up. I knew it didn't come down out of the sky and out of heaven, and I held my hand at this place, and I looked at the front, and I found that this was Myron Gardapy's Bible. His parents had given it to him--they thought he might become religious. He was going out on parole. He told me a day or two before that he was going out on parole, and one of the things that they usually do is that they leave something of themselves to their friends as a memento of friendship. I had befriended Myron, and he knew I was religious. He didn't care about the Bible or religion anyhow, so he just threw it in my cell. He didn't know what to do with it, he didn't want to take it out with him.

And here it was open to this page. And I read what it said, because I'm always a stickler that these things just don't happen by accident. I always feel that there is possibly a bigger reason or cause for things to happen. Many times I'll just take a book and open it up and then start reading, and it usually has a message. Sometimes there's a question I've been mulling over in my mind, and there's the answer.

So I go to the next page, the one on the other side of the picture, and I get over to chapter three, and I started reading there. and it said;

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." (Zechariah 3:1)

I said, "My, this is a coincidence. Here's a fellow by the name of Joshua that was opposed by, Satan, the same as I was."

I was a Knight of Baha'u'llah, one of the most effective teachers in the United States, bringing thousands of people into the Cause, and here Rex King had taken over the Bahá'í Faith and destroyed it. He had to get rid of me, and he did, by the tactics that he used. He got this far, and he figured he'd be able to wrench the Faith out of the hands of the guardian, which he wasn't able to do. So here Rex King had resisted me the same as happened to this Joshua fellow.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan;" (Zechariah 3: 2).

I said, "Oh my gosh, this Satan got rebuked in the time of Joshua like Rex King is being rebuked by the guardian here." I was seeing the parallel between the two here. I was listening to one of the ministers from the Armstrong group the other night, and he says there's always a parallel in the Bible. For instance, something happens in the Bible and then this is sort of a prophecy of things that will take place, or it happens twice. For instance, there's been two Christs; Jesus was the first Christ and Baha'u'llah was the second, and the conditions that surrounded one also took place with the other. But I wasn't thinking along these lines, I was just thinking along the lines that here was a coincidence of something happening to Joshua that was happening to me. it says:

"...even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" (Zechariah 3:2).

When Rex King came under the guardian Mason Remey, Mrs. Norton was the one who was in correspondence with him, and she said, "I plucked him out of the fire." So that happened to come to my mind, that here this man was plucked out of the fire by Brenda Norton. So then it says:

"Now Joshua was clothed with filthy garments, and stood before the angel ." (Zechariah 3: 3).

"Oh my gosh," I said. When I got to prison, the first time I went to chow hall I was going through the yard, and the other inmates sitting out in the yard were saying, "Dirty jacket, dirty jacket, dirty jacket!" The type of beef that I was sent there on, a lewd and lascivious act, was called a "dirty jacket." Now if I'd have committed murder, or robbed some old woman of her money or something like that, they would think I was a great guy. But this type of beef they don't associate with in prison; it's a dirty jacket. So here I'm wearing a dirty jacket, and this Joshua's wearing a dirty jacket, he's wearing a dirty garment-- here's some more of the parallel.

"And he answered and spake those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and i will clothe the with change of raiment." (Zechariah 3: 4).

Later on I looked this up in Halley's Bible handbook, which is for Christians, and it said that this Joshua here pertains to the coming of Jesus (later on I looked this up).

And I said, "Well this happened to this Joshua here, is this going to happen to me?"Then it says:

"And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." (Zechariah 3:5.)

And I said, "What's a fair miter?" So I looked it up in the dictionary, and it was the turban of the High Priest. And "the fair miter" means he gets the turban when he reaches a certain state of spiritual knowledge and spiritual character. It also refers to the miter board the college graduate that the plasterers use to hold plaster; it's flat on top. They call that a miter board. "Well," I said, "he had a miter board, and his iniquity passed from him, is this going to happen to me?"

"And the angel protested unto Joshua saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts..." (Zechariah 3:6-7)

Shoghi Effendi was in the process of establishing National Bahá'í Courts in the East when he died. That's why he was going to have an International Bahá'í Court on Mt. Carmel in '63, in order for those local courts to appeal to. And I said, "Is this applying to the Bahá'í Faith?" I started thinking maybe this applies to the Bahá'í Faith, too, because there was such a correlation.

"...and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant the BRANCH. (Zechariah 3:7-8).

The word "BRANCH" is in all capital letters, and I'm reading from the King James version because this is the Bible that was shoved into my cell, and this is the version I should take it from--the very one that was given to me way back in 1969. This has been in my possession in meetings and when I teach the Faith all that time.

So it says "the BRANCH." I said, "Oh my God, the Branch is 'Abdu'l-Baha!" We studied that in Baha'u'llah's Covenant--when He appoints 'Abdu'l-Baha to be the Most Great Branch, to be His Successor. And all the guardians are called branches. It says if Shoghi Effendi's son doesn't have the spiritual qualities he must choose another branch. So this is the Davidic Kingship.

I said, "My gosh, this isn't history, this is a prophecy!" But then I started thinking, "What am I thinking, what am I saying? Am I this person? Far be it from me to have thoughts

of such a nature. I never dreamed of being anything." I was becoming befuddled, and I didn't feel very comfortable with myself or what was happening there. It was very disturbing to say the least

And then it says:

"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of Hosts..." (Zechariah 3: 9).

And I said, "Stone with seven eyes. How can a stone have seven eyes?" I looked around to see if there were any stones around the room. No stones. I said, "A potato can have eyes, but how can a stone have seven eyes?" I counted the bars on my cell and on the windows, and there was no stone before me, so I didn't have to worry about this pertaining to me. And I was very much relieved, I was very, very much relieved that it didn't pertain to me.

And at that moment I had a visitation. And it says, "Dr. Jensen, you are the Joshua of the third chapter of Zechariah." And it says, "You will establish the branch in the world."

And the first time he told me, it sounded like he said, "You are the branch." I said, "Get away, I don't want to have anything." Then it came that I would be establishing the branch.

I didn't see anything, but I felt something, and I knew that there was a strong presence there telling me that I was this. And I told him to leave. I said, "I don't want to be perverted or corrupted with such a thing." I'm a very practical person, and if I had practical evidence of this nature accept it, but not just because an angel tells me that I'm this or that.

The spirit of God descended upon Jesus as a dove, and the angel Gabriel came to Muhammad in the cave of Hira. I was like Muhammad. Muhammad ran home to His wife Kadijah, and lie was very frightened. He said an angel told Him that He was the Prophet of God. And she said, "What angel was it?" And He said, "The angel Gabriel." She said, "oh, Gabriel's a good angel, and if he tells you this, you are a Prophet," and she became His first believer. But I didn't have a Kadijah to go home to, I was in a cell! And I was very much disturbed, and I told the angel to beat it, just like Muhammad did. He ran out of the cave and the angel followed Him out, he was very disturbed on this. So I said, "Well, there's no stone with seven eyes, I don't have to worry about it."

At this particular time, they were trying to get me to go to work. The doctor said I didn't have to work, I had trouble breathing, a little bronchitis. To do physical work riles it up. If it was something without physical parts to it, it would be alright, but he said I didn't have to work.

I'd been busy writing. The guardian Mason Remey told me that I was going to write a book and that he was going to publish it. And I never had a chance to write a book, I was always too busy.

When I opened my practice in Missoula, I was going to school in the daytime and practicing in the daytime. From early morning to midnight I was busy doing things. All the time I was in Joplin, or anyplace else I had no time to write a book. But now I had plenty of time, so I started writing a book. I didn't know what exactly to write. I said, "I'm supposed to write a book, what in the world am I going to write?"

The deputy warden called me up to the office quite often and asked me, "Dr. Jensen, don't you think it would be a good idea for you to take a job here in the prison?"

I said, "I don't need ten cents a day." That's all they paid.

He said, "Well, but you might go stir crazy in that cell."

"Oh," I said, "I've got good company."

He said, "Who's in there with ya?"

I said, "Oh, I've got a very good companion."

He said, "Who's that?"

I said, "Myself. I'm good company to me. You don't need to worry about me I'm writing a book, I have a typewriter in there, I'm getting the manuscript written."

He said, "O.K." But he kept calling me.

One day he called me up there, and he said, "Dr. Jensen, would you like to go to work?"

And I said, "No."

But the day before that, there was a man in not the next cell, but the cell down from that, he heard me typing in my cell and he said, "Dr. Jensen, is that you typing?"

I said, "Yeah."

He said, "Oh thank God I found somebody who knows how to type. I'm working in the fingerprint department up there. I passed parole and I'm ready to go out on parole, but I don't have a trade, and they told me that if I went out to Rathey Hall (which is about seven miles from the prison) they have a meat-packing plant out there. If I went out there they would teach me meat-cutting. And they have several jobs in meat-cutting available. But they won't let me go out there because they have nobody to fulfill my position in the fingerprint department because they haven't got anybody that knows how to type in the prison. Will you take this job?"

I said, "No, I don't have to work."

So later on the deputy called me up there again and he said, "What would you do if you were going to go to work?"

I said, "This fella in the next cell to me, or the next cell down from there, is fingerprinting, and he made parole, and he needs somebody to take his job so he can go out to Rathey Hall and learn meat-cutting."

"Aha!" he said. "That's your job! You're gonna work at that."

I said, "I get tired all of a sudden quickly. When I get tired, I have to lay down. And this is one of the reasons the doctor told me I don't have to work, because when I get tired, I'm tired. I just have to lay right down right then."

He said, "Alright, we'll make this part of your worksheet that any time you feel tired, just tell them you're tired and you can go up to your cell and go to sleep, or lay down, anything you want to do."

I said, "Fine." Under those conditions I took it.

After I was on that job for several weeks, I heard one of the guards saying, "They're bringing another one in." I was up in the Administration Department. And they said, "They're bringing another one in through Tower Seven." That means they were bringing another convict in, a new convict.

I looked out the window and there was a two-story tower. Upstairs was a man with a gun and there were windows all the way around. Below there was a door to the street and a door to the prison yard. They opened the door to the street and he went into a room. They electrically closed the door, locked it, and then they opened the door to the prison yard. A sheriff was bringing him in, handcuffed, out of that room into the prison yard, and then they came up the steps to the Administration.

I looked out there and saw all this happening, and I asked the guard, "That is a stone wall out there, isn't it?"

He said, "Every bit of it is stone wall."

I said, "You said this is Tower Seven. How many towers does this prison have?"

He said there was seven!

He said, "And that's Tower Seven."

I said. "Where are the other towers?"

He said, "Well over there in that corner is Tower One, in the other corner is Tower Two, in the other corner is Tower Three, in the middle there is Tower Four, in the other corner Tower Five and in the other corner Tower Six." And he said, "You come in through Tower Seven and you go out through tower seven."



So I stood up, and I turned around, and every way that I turned, I had a stone with seven eyes (see picture) before me. So no matter which way I turned, I had the stone with seven eyes before me. You can see the Administration building that I was looking out of. After this happened I became very, very disturbed, I just became very emotional, and I told the guard, "I'm tired. I have to go and lay down."

He said, "Go ahead, you can go back to your bailiwick."

So I went back up there, and I looked in the mirror, and I was white as a ghost. I said, "My gosh." The only reason I had objected to being this person was that all the conditions weren't fulfilled, I didn't have the stone with seven eyes before me. Now I find that I have it before me.

I was opposed by Satan on April 21st of 1963. This fulfills the 1335 days prophecy of Daniel 12:12. Start with 628 AD., the Victory of Muhammad, add 1335 to it and you get 1963. 'Abdu'l-Baha said that this was to take place exactly 100 years from Baha'u'llah's proclamation. and exactly one hundred years from Baha'u'llah's proclamation, Rex King attended that of Feast of Ridvan and started talking against me which caused me to be elected in ninth place; otherwise I probably would have had the highest number of votes. But his object was to do away with me, just like the Covenant-breakers we're trying to do away with the guardian. He was trying to do away with me because he knew I would be defending the Faith.

So I was opposed by Satan on that date given by Daniel, and I had the stone with seven eyes before me, and mission is to establish the branch, which the Covenant-breakers have done away with. They've done away with the kingship, the branch, the succession from

Baha'u'llah. My job is the establisher of the Bahá'í Faith. I fulfill the prophecies for the seventh angel that 'Abdu'l-Baha said is going to establish the Baha'l Faith. I fulfill the prophecies, the name, date, address and mission.

But what is the name? We have to find the name, otherwise it doesn't work. So let's go back to the scripture again, and it says here, in the ninth verse of the third chapter of Zechariah:

"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes:"

There's another stone. I was born in a stone house. But one of these stones, the one that I was born in and the one I was behind here, one of them would have seven eyes. And the one I was in here had seven eyes.

"...behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."

Wow! I looked in other Bibles and it says "the land." Well that's my name, the land, Leland. "Le" is French for "the." When I was over in the French Islands and I told them my name was Leland, they said, "Oh, you're the land, you're the land!" That's how I happened to know that this is my name. And the iniquities of the land are going to be removed in one day, and it says in the fourth verse the iniquity of Joshua is going to be removed. The iniquity of the land and the iniquity of Joshua is what? The dirty garment. My iniquity was the dirty garment, that's what I was in prison for, and Joshua's iniquity was the dirty garment. So the Joshua and the land is the same person. It's the name in which the establisher, the seventh angel, is going to establish the branch.

And the reason that I've been able to be successful in doing this is that I fulfill the name: the land--Leland. The address is the stone with seven eyes. And the mission is to bring forth the branch, that is the Davidic kingship, the continuation of the Davidic kingship.

Now where is the stone with seven eyes? We need to know to make sure that this is the proper stone with seven eyes. I'm reading from the sixth chapter of Zechariah:

"And I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains and the mountains were two mountains of brass." (Zechariah 6:1).

And in other versions it says "copper." The Hebrew word for copper, brass and bronze is the same word. The Montana state prison, the stone with seven eyes, is between the two biggest mountains of brass in the world. Butte is the richest hill in the world. They got more copper out of there than any other place in the world. And there are bigger deposits of copper in Lincoln, Montana. Deer Lodge, where the prison is located, is halfway between these two mountains of brass. He says he saw four chariots coming from between two mountains of brass.

"In the first chariot were red horses; and in the second chariot black horses; and in the third chariot were white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." (Zechariah 6: 2-5).

And out of this prison has come the core of the Bahá'í Faith under the guardianship. The stone with seven eyes is in the Bible. Joshua the High Priest comes out of there, and if you read it in the Catholic Bible it says "Jesus the High Priest." Baha'u'llah fulfilled the prophecies for the Second Christ, or the return of Christ, which means a descendant of David that is anointed. But the High Priest is not a descendant of David. The High Priest is a descendant of Aaron, of the Aaronic priesthood.

But Jesus was a High Priest, not after the order of Aaron, but after the order of Melchizedek. And I'm after that order of Melchizedek. As the paganism, that was being established by Nimrod, Jesus was a High Priest after the order of Melchizedek establishing the One True God. But this paganism came into Christianity and took over Christianity. So I'm the return of Jesus the High Priest whose mission is to fight against this Babylonian whore religion, the trinity, which I am doing.

On page sixty-six of <u>Some Answered Questions</u>, 'Abdu'l-Baha explains that the seventh angel will come to establish the kingdom of God in the world. If you read starting at page 55, you will find that 'Abdu'l-Baha explains that Joshua, in the time of Moses, established Moses' religion in Palestine. He took the twelve tribes across the River Jordan and established the religion. 'Abdu'l-Baha says 'Ali was the establisher of Islam. 'Ali was like Joshua in the time of Moses. He then goes on to say that Quddus, the establisher of the Babi Faith, was like 'Ali. These are the establishes of the Revelations of the Divine Manifestations. Ali was the fifth angel, Quddus was the sixth angel, and the .seventh angel is the establisher of Baha'u'llah's Revelation.

Then, on page 66 of <u>Some Answered Questions</u>, 'Abdu'l-Baha says the seventh angel is going to come, meaning that he was not the seventh angel, that Baha'u'llah was not the seventh angel, that the Bab was not the seventh angel, that the seventh angel hadn't come yet. He said he's going to come and establish the kingdom.

On page 66, 'Abdu'l-Baha explains verses from the 11th chapter of the Book of Revelations, and He comes to the part about the seventh angel:

"And the seventh angel sounded; and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Revelations 1 1: 15) 1

¹ 'Abdu'l-Baha, Some Answered Questions (Wilmette, Illinois: Bahá'í Publishing Committee, 1930), pp. 66-67.

"The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused."

That is, this seventh angel will proclaim and diffuse this Divine Manifestation of Baha'u'llah because the Covenant-breakers have taken over the Bahá'í World Faith and corrupted it and perverted it. So the seventh angel sounds his trumpet:

"In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets--in that day of God, the Spiritual and Divine Kingdom will be established;"

No way can these Covenant-breakers establish the kingdom because they have done away with the king. They are presenting a republic in its stead. It is up to the seventh angel to establish this. And this is why God kept this seventh angel up His sleeve to do this.

".. and the world will be renewed; a new spirit will be breathed into the body of creation, the season of the divine spring will come, the clouds of mercy will rain, the sun of reality will shine, the life-giving breeze will blow, the world of humanity will wear a new garment, the surface of the earth will be a sublime paradise; mankind will be educated, wars, disputes, quarrels, and malignity will disappear, and truthfulness, righteousness, honesty, and the worship of God will appear; union, love, and brotherhood will surround the world, and God will rule for evermore: meaning that the Spiritual and Everlasting Kingdom will be established."

Meaning that this seventh angel is going to establish the kingdom, not the Covenant-breakers' republic.

"Such is the day of God. For all the days which have come and gone were the days of Abraham. Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor."

There are different editions of the book <u>Baha'u'llah</u> and the <u>New Era</u> by Dr. Esselmont, so I won't give you the page of the following passage which comes from that book, but I'll tell you which section it's from. It's under the title "Prophecies of Baha'u'llah," under the subheading, "Coming of the Kingdom of God." This is what the seventh angel is establishing, the coming of the Kingdom. This is the writing of Dr. Esselmont, who wrote this book in the

² J.E. Esselmont, Baha'u'llah and the New Era (Wilmette, Illinois: Bahá'í Publishing Trust, 1950 edition),- pp. 301-303.

1920's; and he quotes Baha'u'llah and 'Abdu'l-Baha here and there throughout this section. Esselmont begins:

Amid these troublous times, however, the Cause of God will prosper. The calamities caused by the selfish struggle for individual existence, or for party or sectarian or national gain, will induce the people to turn in despair to the remedy offered by the Word of God. The more calamities abound, the more will the people turn to the only true remedy. Baha'u'llah says in His Epistle to the Shah:--

"God hath made afflictions as a morning shower to this green pasture, and as a wick for His Lamp, whereby earth and heaven are illumined....Through affliction hath His Light shone and His Praise been bright unceasingly; this hath been His method through past ages and bygone times.

"Both Baha'u'llah and 'Abdu'l-Baha predict in the most confident terms the speedy triumph of spirituality over materiality and the consequent establishment of the Most Great Peace. 'Abdu'l-Baha wrote in 1904:

"Know this, that hardships and misfortunes shall increase day by day, and the people shall be distressed. The doors of joy and happiness shall be closed on all sides. Terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction until they are obliged to turn to God. Then the lights of great happiness shall enlighten the horizons, so that the cry of Ya Baha'u'-Abha! may arise on all sides." (Tablet to L.D.B. quoted in <u>Compilation on War and Peace</u>, p. 187.)

When asked, in February 1914, whether any of the Great Powers would become believers, He replied:----

"All the people of the world will become believers. Should you compare the beginning of the Cause with its position today, you would see what a quick influence the Word of God has, and now the Cause of god has encompassed the world...Unquestionably, all will come under the shadow of the Cause of God."...Star of the West, vol. ix, p. 31.

He declares that this consummation is near at hand and will come about during the present century. In an address to Theosophists in Feburary, 1913, He said....

"This century is the Century of the Sun of Truth. This Century is the Century of the establishment of the Kingdom of God upon the earth."...Star of the West, vol., ix., p. 7.

Here it's the kingdom of God again, and you can't have the kingdom without the king. The Covenant- breakers don't come in on this because they don't have the kingdom, they have a republic.

Esselment writes about the one who is prophesied to come in the 1335 days prophecy in the 12th chapter of the Book of Daniel, the 12th verse:

In the last two verses of the Book of Daniel occur the cryptic words:--

"Blessed is he that waiteth and cometh to the thousand, three hundred and thirty-five days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a table-talk at which the writer was present, Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era.

The Muhammadan era began with the victory of Muhammad in 628 AD., and 628 AD. plus 1335 years brings us to 1963. The date for the coming of the Bab was from the start of the calendar to 1260 ASH. For the coming of Baha'u'llah, it was from the proclamation of Muhammad to the proclamation of Baha'u'llah. But this date is from the victory of Muhammad to the victory of the Cause of God--from victory to victory.

Esselmont gives this date:

Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one-hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year 1963. Asked what will be manifest after the 1,335 "days," He replied: Universal peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!

Back in <u>Some Answered Questions</u>, 'Abdu'l-Baha said that all of these things would be established by the seventh angel, and the seventh angel comes in 1963, and this is the start of my ministry.

Something more which is very important is that this seventh angel, this establisher, is also prophesied in the Great Pyramid of Giza. Back in Zechariah it says:

"And her showed me Joshua the high priest standing before the angel of the Lord, and Satan standing on his right hand to resist him." (Zechariah 3:1).

This took place on April 21, 1963. 'Abdu'l-Baha said that this seventh angel would come exactly one hundred years after Baha'u'llah's proclamation on April 21, 1863. So at that date I was opposed by Satan, and I have the statement there by the guardian to that effect, and we already have that on record.

"And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire." (Zechariah 3:2).

And the guardian rebuked this Satan that attacked me on that date. And it says,

"Now Joshua was clothed with filthy garments, and stood before the angel. " (Zechariah 3:3).

That is, this Joshua was in the Montana state prison, and the type of beef that he had, I've already got that on record as that of a dirty garment.

"And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." (Zechariah 3: 4).

Today I have a white aura, and I think that Wind here said that she saw it, as other people have seen it. And the beef that I had was conjured up by my enemies to get me out of the way; I've already gone into that in detail.

"And I said, Let them set a fair miter upon his head So they set a fair miter upon his head, and clothed him with garments and the angel of the Lord stood by." (Zechariah 3:5).

From that date on, I knew what everything was in the scriptures, and I was able to break the code to the Pyramid. I had an angel that visited me at that time in the prison, and from that time on I had the fair miter on my head that I was able to know and understand what I'm telling you here today. without this I wouldn't be able to do it, because what I'm telling you is not in the Bahá'í religion. It's in no religion. Nobody else has this. Only I have this. Nobody know what the Pyramid was or is, even today, except for those that I have taught. These drawings were done by Jerome Hellman, who was with me in prison. I showed him these things and we broke the code of the Pyramid. He's the one that put the Pyramid on paper for me, but I gave him all the dates and everything else for him to do that. And then it says,

"And the angel of the Lord protested unto Joshua, saying, Thus saith judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and they fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH." (Zechariah 3: 6-8).

And of course, Baha'u'llah appoints His Son 'Abdu'l-Baha to be His Successor, and He called Him the Most Great Branch. Then 'Abdu'l-Baha in His Will and Testament made his successors the guardians which he referred to as branches. And the Covenant-breakers threw these branches out, violating the Covenant. Therefore God had this Joshua here, and Joshua establishes this branch, and this is my mission, to re-establish the branch in the world. In the Catholic Bible it doesn't say Joshua, it says Jesus. "Jesus" and "Joshua" is the same word. We could read this from a Catholic Bible, it says, "And he showed me Jesus the high priest." Now Jesus in the Bible, besides being the Christ, he was also a High Priest after the Order of Melchizedek, not after the Order of Aaron. (See Hebrews 5-10)

And it says, "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts..."(Zechariah 3:9)

And the prison that I was in had a stone wall around it with seven watchtowers on it. And no matter which way I turned, I had that stone with seven eyes before me.

In the nineteenth chapter of Revelations it talks about the man on the white horse. Well, the man on the white horse is a Knight, and I was knighted by Shoghi Effendi. In revelations it also says that this Joshua, the Knight on the white horse, has many diadems and many titles, and he has a title that no one knows but himself (Revelations 19:12). Now this is the most important thing coming up here:

"...and I will remove the iniquity of that land in one day." (Zechariah 3:9).

My name is the land, Leland. The iniquity of Joshua and the iniquity of the land is the same iniquity. And nobody knew that this land meant a person. But it says in the nineteenth chapter of Revelations that he has a name that nobody knows but him, and nobody else would know it unless he has that name and he fulfilled these prophecies. I had the stone with seven eyes before me, I wore the dirty garment, I was opposed by Satan at the date given by Daniel, and I have a fair miter on my head; otherwise you wouldn't know of all this.

Now somebody can't just pick this out of the air. Nobody's been able to put this together! And neither I nor anybody else would be able to put this together if they weren't the promised one. Only the promised one can do this, the seventh angel.

They're looking for the return of Jesus, and the date for this is in the Great Pyramid. The date for Baha'u'llah's proclamation, April 21, 1863, is at the start of the King's Chamber, the Holy of Holies, and in the four walls of the Holy of Holies there are one hundred red granite blocks. You add this one hundred to the date of Baha'u'llah's proclamation and you get April, 21,1893, when I was opposed by Satan, when I began my ministry.

When I had the visitation in the prison and I found out that I was the promised one, 1 didn't want it, and I refused to tell anybody. Well finally my wife says, "You've got to tell me." That was several months after I knew it. So I made her promise not to tell anybody, and she kept the secret.

But in 1971, on April the 29th, one of the inmates in the prison, a man by the name of Harry Stroup who had been reading the Bible, he came up to me and said, "Dr. Jensen, you are the Joshua of the third chapter of Zechariah," and he said, "the prison wall surrounding us is the stone with seven eyes."

I said, "Harry, I didn't tell you that."

He said, "No, I had a visitation."

Just like Jesus, he asked the people, "Who do they say I am?" They said, "You're a great man, you're a teacher." Then He asked the apostles and Peter says, "Thou art the Christ, the Son of the living God." He said, "Peter, I didn't tell you that, but the Father revealed this to you."

The same thing happened here, and the day was April 29, 1971, 108 years after Baha'u'llah's proclamation on April 21, 1863. In the floor of the King's Chamber are 108 red granite blocks. You add 108 to April 21, 1863, and you get April 21, 1971. But I made my proclamation on April 29th. Baha'u'llah had already made it a holy day, it's one of the nine holy days of the Bahá'í year, and it so happens that there are nine granite beams in the ceiling of the King's Chamber. April 21 is the first day of Ridvan and April 29 is the ninth day of Ridvan, and that gives us April 29, 1971, when I told Harry Stroup, "Yes, I am the Joshua or the Jesus to come to establish my Father's kingdom--Baha'u'llah's. I'm a Knight, and I'm revealing the things that the people need to know so that everybody can become Bahá'í."

Without these proofs, never would they all become Bahá'í! There's too many loopholes, and I have closed up all of the loopholes; every last thing is fulfilled in what I'm telling in my part of it. 'Abdu'l-Baha didn't go into the Pyramid--He only told us about the 1963 date. But He didn't say whether it was going to be Leland Jensen or that Leland Jensen was going to be in a prison. That was up to me to have to be in there.

Now I didn't go into that prison and knock on the door and say, "Let me in, I'm Joshua, or Jesus." You bet your boots I didn't. I didn't want to go in there. I knew that I was hoaxed--it was a big hoax that put me in there, and I didn't know why I was in there. And then I find out I was fulfilling prophecy.

Now I wasn't the only one that was in prison. Jesus was in prison before He went on the cross. Peter was in prison. Paul was in prison for two years. Go way back to time of Abraham and Isaac and Jacob, and twelfth son of Jacob, Joseph, was in prison for two years. Baha'u'llah forty years. 'Abdu'l-Baha forty years. The Bab was in prison. God has a habit of putting His promised Ones in prison--I don't know why.

Now I would have had anybody else go into that prison and be Joshua, there was no pleasant trip in there. But if it was anything else, ten thousand people or a hundred thousand people would have tried to fulfill it. If they knew that the land was the name of the one, everybody would have called their sons Leland to try to fulfill prophecy. It's the calling card. I came in the name, at the address--at the stone with seven eyes; and this is between two mountains of brass, which is also prophesied in Zechariah. At the date in 1963 I was opposed by Satan, and at the other date in 1971 I made my proclamation.

Now why all this red granite block in the King's Chamber of the Pyramid? All the red granite blocks in that Holy of Holies prophesy me. As Baha'u'llah gave this Revelation and gave the Covenant and all the Bahá'ís in the world went against the Covenant, with the passing of Mason Remey there were no Bahá'ís left in the world except the Knight and his

wife. I've raised up a whole new contingent of Bahá'ís. And shortly, I'll have 144,000, and when I have them, then the bombs will drop.

This message of the coming of Jesus is going to picked be up by the Associated Press, the United Press International, and by the radio and television stations. This trumpet sound will be heard all over the world. So my job is to establish the Branch and the Covenant in the world, that the covenant-breakers broke. At the same time we explain that Baha'u'llah is a descendant of King David, that He is that great Manifestation of God that is to establish the oneness of mankind. His first principle is the oneness of mankind. With the Covenant-breakers, there's no way for this, and therefore God had an ace up His sleeve--the establisher.

I started right in on that date prophesied by Daniel, defending the Faith. I was opposed by Satan on April 21, 1963--on that day my ministry started. I wasn't elected to that Assembly because I was in opposition to Satan. I was defending the Faith against Satan, Rex King. Today, I'm not liked by the Christians because I'm in opposition to Satan, as the pope wears the fish hat of Satan. He has the crosier of Satan. He has the keys of Satan--of Janus and Cybele. And he has the red robe of Satan, the red devil. And the pope is defending what? Of all things, a pagan triune god!

Now we're not going to get rid of their religion, per se. But it says in the 24th chapter of Matthew, after this message of the kingdom is brought to the world, then the end will come. The radio and television stations all over the world will broadcast this about the return of Jesus. And then the oppression will come to an end. In that same chapter of Matthew, it says after the oppression of those days,

"And he shall send his angels with a great sound of a trumpet, and they heaven to the other." (Matthew 24: 31).

You people hearing this are the angels; you're being educated from the horse's mouth, so to speak. You'll go out and gather the elect from the four corners of the earth. And in the Book of Revelations it states the four winds of destruction are being held back until there are 144,000 out of the tribes of Israel, and the Bahá'í Faith is Israel under its new name Bahá'í, Baha'u'llah being a Jew. He brought a remnant of the twelve tribes of Israel out of exile to the country of Israel when He went there as a prisoner. And then He made a Covenant that whoever accepts this Covenant, his sins are forgiven, and therefore he becomes grafted into Israel, as I was grafted in.

I'm not of the tribe of Aaron, I'm not of the Aaronic priesthood. I'm not of the tribe of Judah, I'm not a Christ. But I'm a High Priest after the Order of Melchizedek, defending this world against the satanic Rex King, the satanic pope, the satanic Christian religion, the satanic Covenant-breaking Bahá'ís. I'm establishing God's kingdom in this world.

I come in the name for Joshua--the land, I come at the stone with seven eyes, it's between two mountains of brass. I'm establishing the branch in the world. I come in the name, the address, the mission, and I come at the date has passed. There might be other people called Leland or the land in the world, there must be, I know of some. But there's only been one

person that's called the land, that had the stone with seven eyes before him, that brings forth and is establishing the branch, that was opposed by Satan in 1963. Therefore I am this.

Now I don't come up and say, "Look at me, I'm Jesus." Jesus didn't say, "Hey, look at Me, I'm the Christ." Jesus says, "Look, I fulfill prophecy, look at the book! It's there in the book!". And the book of Matthew shows how Jesus fulfilled prophecy. Get Halley's Handbook where it talks about the book of Matthew, and he will show you point by point by point where the prophecy in the Old Testament was made, and how Jesus fulfilled it in the New Testament.

Now not only do I come in the name, address, date and mission, but there are many more prophecies in the book besides that which I fulfill. But the reason I mention these four is because it's the calling card, and only one person in the world fulfills this.